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CHRISTIAN PHILOSOPHY.
No. XI.

VOLCANOES.

One of the most remarkable phenomena in nature is the Volcano, or burning mountain which emits flames ashes, stones, liquid sulpher, melted metals, and other substances, with surprising force. In Europe, there are five burning mountains: Ætna in Sicily, Vesuvius near Naples, Stromboli in the Islands of the Lipari, Hecla in Iceland, and Chimera in Greece. They are to be found in other quarters of the globe; but are most numerous in America. Of the European Volcanoes, Ætna is the most considerable: fire and smoke are continually discharged from its top; but it rages at times with peculiar violence. In 1669 an extraordinary eruption happened, of which the following account is given in the Philosophical Transactions:—

"It was preceded by a dark thick sky, thunder and lightning, and frequent concussions of the earth. At length a stream or river of melted metals, rendered liquid by the fierceness of the fire, boiled up, and gushed forth like water at the head of a great river. When this torrent met with a bank, or any building, strong enough to resist its progress, it increased in depth till it flowed over it forming a fiery cascade. Its breadth was about three miles, and its length seventeen. In its course, this tremendous inundation overwhelmed 14 towns and villages: and destroyed the habitations of 27,000 persons. Its progress was at the rate of a furlong each day; and it continued to flow from the 11th of March to the 4th of May, during which time neither sun nor stars appeared; and the noise produced by the eruption was heard at the distance of 60 miles After it had ceased, the melted metals cooled and became a solid mass of lava, as it is called, which completely changed the face of the country, nor could any trace of the towns above mentioned be found, except the church of one of them, which, happening to stand on a little eminence, escaped the fiery deluge. After the lapse of a century, Sir William Hamilton visited this spot, and observed that a space of country, of fourteen miles in length and six in breadth, was still destitute of any signs of vegetation. The crater, or opening at the top of the mountain, through which the stream made its way, appeared about two miles and a half in circumference.

In 1779 Sir William was witness to a tremendous eruption of Vesuvius, in which he informs us, a vast quantity of red hot liquid lava was emitted, which ran with violence four miles from the place where it was discharged; at the same time, a fountain of this liquid transparent fire, mixed with stones and scoriæ began to rise, and, gradually increasing, arrived at a height not less than three times that of the mountain, forming a column of fire at least 10,000 feet in height, and two miles and a half in width, which cast a prodigious heat for a distance of at least six miles; a cloud of black smoke accompanied the lava, in which were seen strong and vivid flashes of lightning continually issuing from the fiery pillar, and returning back to it. Volcanic ashes were discharged to the distance of 100 miles; and the number and size of some of the stones or fragments of rocks which were thrown up are almost incredible. The largest was in circumference no less than 108 feet, and in height 17; it was a solid rock, and thrown at least a quarter of a mile clear of the volcano. Another grand eruption occurred in Aug. 1805.

Near Guarimala, in South America, are two mountains; the one called the Volcano of Fire, the other of Water; out of the first, huge pieces of rocks are frequently hurled, like bombs out of a mortar; and a person may with ease during the night, read by the light of its flames at the distance of three miles. From the other mountain vast quantities of water are continually thrown up. The remains of volcanoes have been discovered in the inland parts of most countries when these mountains have ceased to burn: the crater sometimes falls in and is defaced; at other times it is filled with water and forms a lake The immense masses of lava ejected by volcanoes are many years in cooling; and a much longer period is required before the surface of the lava is decomposed and covered with mould, so as to answer the purposes of vegetation.

Destructive as the explosions of these burning mountains are, "their existence may be considered," says Dr. Woodward, "as a special favor of Divine Providence, as they serve as a kind of spircules, or tunnels, to vent the subterraneous heat and vapors, which, if pent up, would make much more dreadful havoc by convulsions and earthquakes. There is scarcely any country much annoyed with earthquakes but has one of those fiery vents, which is constantly observed to be all in flames whenever an earthquake happens; by which means that fire is disgorged which was the cause of the disaster; and there are not wanting instances of countries which have been wholly freed from them by the eruption of a new volcano."

Could the reader behold Vesuvius or Ætna in flames, he would probably be able to form a lively idea of the tremendous scene which was exhibited when Jehovah gave his fiery law from Sinai: when "the sight of the glory of the Lord was like a devouring flame in the eyes of the children of Israel." But it may fall to the lot of few, perhaps none, who read this paper, to see an eruption of either of these mountains "Every eye" will, however, one day, witness a sight much more awful; as much so as the rumbling of the mountain before it bursts, is louder than the whispering wind; and the fiery column more terrible in its brightness than the dancing meteor: "when every mountain shall smoke, and every hill be moved."

Amazing period, when each mountain's height
Outburns Vesuvius! Rocks eternal pour
Their melted mass as rivers once they poured!
Stars rush, and final ruin fiercely drives
Her ploughshares o'er creation!

YOUNG.

Then shall "the heavens pass away with a great noise, and the elements shall melt with fervent heat; the earth also and the works that are therein shall be burnt up." There is, however, one Mountain which sends forth no flame; one Rock which cannot be moved, and "that rock is Christ" The real Christian, united by faith to him, looks down as from an eminence, where he stands in security on the wreck of nature. In that dreadful, in that delightful hour, lift up your heads "O ye saints, for your redemption draweth nigh;" ye shall then receive the gracious recompense of all your toil, and enter on the possession of all you have ever wished or desired. In the mean time, "Seeing you look for such things, be diligent that ye may be found of him in peace, without spot and blameless."

ROMAN CATHOLIC CONVERTS TO PROTESTANTISM.

In our last we made a brief extract from an Irish Paper, stating the number of recent converts to Protestantism, from the errors of Popery, in a single town in Ireland. An extract from a letter on the same subject, addressed to a gentleman in Baltimore, dated Dublin Dec 22 1826, appears in the last New-York Christian Advocate. The writer considers, "the great evil of Ireland, Popery, to be on the decline."—He says,

"I do not build my hopes on a few conversions to Protestantism: but there is a system at work, by means of schools and Bibles, which is silently and gradually sapping the very foundations of Popery. No doubt you have heard of the conversions which have taken place in the town of Cavan. Three hundred and three persons, male and female, have renounced Popery in that town within the last eleven weeks. The system is working elsewhere, and there have been numerous conversions in other quarters; but Cavan has taken the lead. It received the first impulse from Gideon Ouseley's preaching in the street But the people were prepared for such a work by other means. A few years ago, the proprietor of the town, "Lord Farnham" divided his estate into districts, and to each district he appointed a religious young man to carry the Scriptures into every house, and to read them, or procure them a reading in every instance where it was practicable. This I suppose to be one cause why Cavan has taken the lead in the reformation which is now taking place in many parts of Ireland. In every instance the young men appointed by Lord Farnham were members of the Methodist Society You and I well remember the time when it was very difficult to prevail upon a Catholic to hear the gospel. But glory be to God, the time has arrived when our preaching houses are crowded with them, crying for mercy through the atoning blood of Jesus Christ."

The preceding facts are a *trumpet tongued* comment on the papal imprisonment of the Scriptures. Let the word of God, have but *free* course, and it will be glorified. Let the light of truth only shine forth, and popish darkness, and its works *must* flee away. *Sole oriente fugiunt tenebræ.*

Philadelphian.

From the New-York Observer

LOOK WELL TO YOUR LAMBS.

My father, although a man of slender frame, was very industrious, and employed his time and strength with so much discretion and good judgment, that he accomplished far more than most of his neighbors. It was his custom, and theirs, to keep considerable flocks of sheep; and there was no part of his business to which he always paid so strict attention as the care of his lambs. In consequence of this, he scarcely ever lost one; and his flock was so "fat and flourishing," that it was always acknowledged to be the best in the town. One of his neighbors, however, had a different view of things; and although by no means a slack man, he never went to work in the way which my father thought was most effective in results.

I remember one winter, that on a cold stormy morning, soon after breakfast, this neighbor called at our house, and was as usual cordially greeted; but upon being observed to look rather serious was kindly asked the cause. "Oh," said he, "I have a great deal of trouble about my sheep. Yesterday, three of my largest lambs, after being lost in the bushes, in their racing to find their dams, jumped into a hole, which had been filled by the late rains, and were drowned; and this morning I have found four others frozen in the snow. Now is not this enough to make me sober?"

Certainly, said my father, it is quite a loss; but you should not have allowed your lambs to ramble in the fields yesterday. In the winter it is always injurious to them; and if those which died this morning had been well sheltered and provided for during the night, you would not have lost them. Old sheep are hardy and have learned to take some care of themselves; but the tender lambs require our constant attention.

"Ah," replied he, "you are continually, of late years, talking to me about the improved modes of raising lambs; but it takes more time than I can get to look well after my sheep; and as to the lambs I leave it almost entirely to the boys to look after them, though I see them occasionally when the flock is collected.

But, replied my father, although I make the boys assist me in the labor, yet I never trust implicitly to them; and I can assure you, from my own experience that your flock will never prosper until you pay more attention to your lambs. You know what special care I bestow upon mine—and I have lost but one in three years, while half of yours die every winter; and besides, those that do live, make generally but sickly sheep, and produce, with all your care of them after they are grown, but lean mutton and light fleeces; while mine, you know, from the care I take of them when young, grow up vigorously and make fine sheep, noted for their weight, and flavor and fleece.

By this time our neighbor grew a little impatient, and took his leave; convinced I believe, though he would not acknowledge it, that he must in future take better care of his lambs.*

* We presume this story was intended to have a moral; how would it apply to Sabbath Schools?—Eds.

THE PRAYER OF THE WICKED ANSWERED.

Mr. J. B——r, a young man of my acquaintance, inherited a good estate by his father; but was fond of the low sports of life, such as gambling, dancing, drinking, horse racing, &c.

On a certain occasion, as I was walking the bank of the river S**** ****, my attention was arrested by an unusual crowd of people. On approaching the spot, I beheld an awful sight,—J. B——r, lying prostrate upon the cold ground, in the agonies of death. On inquiring into the cause, I was informed that he had staked upon a race with a neighbour, a young man, J. B. who was very ambitious and daring. A few rods before they reached the end of the course, J. B.——r's horse stumbled, threw him and fractured his skull! from which instant he was senseless, and expired in a few hours! Thus, without a minute's time for repentance, he was hurried from a life of dissipation, and neglect of God and religion, into an eternal and unchangeable state!

J. B., his antagonist, seemed much alarmed, and gave evidence of the upbraidings of a guilty conscience; and said he "*wished that God would put a mark upon him if he ever run on that ground again.*" These are his words nearly verbatim.

About eighteen years had passed away, during which he had kept his promise, but had become notorious for wickedness, even to a proverb! when, as if God had forgotten his vow, his profligacy led him to stake on another race on the same ground. But it appeared as if conscience forbade the horrid deed; he made several attempts to procure some person to ride for him, but without success. When, awful to relate, with his mouth filled with blasphemies and curses, he rode his own horse, and the infinite mercy of God suffered him to run clear the first time; but as if to renew his insult to the Majesty of heaven, he swore he was wronged, and would run again, which was agreed to; and when within a few rods of the spot where his former companion fell, his horse took an unexpected course, and drove his head and breast full force against a tree! when down fell the victim of God's wrath lifeless upon the ground!

Let the wicked beware. God will meet them in due time. How awful to trifle with the God of truth, and to refuse to pay him our vows. S.

Norwich, Jan. 1, 1827.

CONSUMPTION.

By a recurrence to the Bills of Mortality which are just published for the city and county of New-York, from the years 1816 to 1825 (ten years,) both inclusive, we find that the whole number of deaths has been 33,308, of which number consumption (the awful malady of our climate) has sent to the grave 6,646, nearly one fifth of the whole. When we consider that this disease carries its most sweeping ravages among those who are in the very bud and promise of life, and who, but for it, might have lived to gladden their friends, and multitudes of them to adorn society, what a lesson does it teach to the living to hearken to admonition and avoid the causes which lead to it.—How many a lovely female may yet be withheld from the fell monster, by precautions within her power, in the single article of her dress, and exposure to the chilling air, when emerging from the ball room or the festive party!

GEORGE WHITEFIELD.

The celebrated George Whitefield preached his last sermon at Exeter in this state. There were at the time two meeting houses in Exeter, at one of which he was not admitted to preach; and as the other was too small to accommodate the multitude, he mounted upon a hogshead in the open street, which was filled for some distance with anxious spectators, and held forth his peculiar doctrines in that impressive strain of eloquence for which he was remarkable, and by which he turned thousands to embrace his favorite doctrines. The evening after he preached at Exeter, he rode to Newburyport where he died suddenly of apoplexy.—*New Hampshire Journal.*

HOW TO BE HUMBLE.

Meditate much on the example of Christ, who humbled himself even on the cross. Endeavour to gain deep impressions of your guilt, and of the punishment which your sins have merited. Dwell upon the precious promises of God, to the humble and contrite. And remember that one employment of the redeemed in glory, is to cast their crowns at the Saviour's feet.

One of the Fathers once said, "If I were asked what is the first grace of a Christian, I would say, humility. If I were asked what was the second, I would say, humility. If I were asked, what is the third, I would say, humilty forever."

WAR.—Two boys going home one day, found a box in the road, and disputed who was the finder. They fought a whole afternoon without coming to a decision. At last they agreed to divide the contents equally, but, on opening the box, lo and behold!—*it was empty.* Few wars have been more profitable than this to the parties concerned.

MARTIN LUTHER says,—"Whoever despises music, I am displeased with him: Next to theology, I give a place to music; for thereby all anger is forgotten, the devil is driven away, and melancholy, and many tribulations, and evil thoughts are expelled. It is the solace of a desponding mind.——"

WORSHIPPING THE DEVIL.—While Mr. King was lodging in the house of Mr. Domani at Jaffa in Jan. 1825, that gentleman informed him that a Moslem came to him one morning, and told him he had heard, that there were men in his house, who hired people to worship the Devil, and asked if it were true, saying, that if it were, he would come and join us, and bring a hundred others with him. "What," said Signor D. "would you worship the Devil," "Yes," replied the Moslem, "for the sake of money," and I have very little doubt of his sincerity. The greater part of the people serve him now, and that too, for very miserable wages.—*Mis. Her.*

A CHEERFUL GIVER.

The Rev. Miles P. Squier, agent of the American Home Missionary Society, in a letter to the Editor of the Western Recorder, relates the following interesting fact:

I had preached upon the Sabbath, pointing Christians to their privileges in the A. M. and their duties in the P. M. of the day closing with my missionary message; and the minister had told them, that with one of the deacons, I should call at their houses on the first of the week, and receive their bounty for the Home Missionary cause. As my business was not to investigate the ability to give, but to call indiscriminately on families, especially where the heart was with us, I came to the house of the Widow ——, whose family groupe, for number and size, was just about the counterpart of that of John Rogers, in the Primer.

On entering the house, I observed to her—"You know, I suppose my errand; but your domestic burdens are so great, that perhaps you ought not to aid our object, except with your prayers." "Oh," said she, "I was so afraid you had passed me by;" and then came a young woman with fifty cents, and a daughter with one dollar; the mother with fifty cents, a lad with twenty-five cents, another with twenty-five cents, and then three more with six cents each. I said, "in your straitened circumstances perhaps you give too much." She replied, "Sir, I well remember when we here received the Gospel from the lips of Missionaries I used to go on foot three miles, with my child in my arms, in this then a wilderness, to hear it, and it was blessed to my soul. If ever I was brought to see my sins, and find pardon, it was then. My hope in Jesus, and for heaven, is associated with the missionary cause. Take the little that we give, from my full heart; it may carry to some weary sinner in the wilderness, the consolations which I have found." We knelt down in thankful prayer. I added a word of counsel to the lads, already consecrated to the *God of missions* by a mother's vows and tears. I looked upon them as future laborers in the field; and as I went out could but "thank God and take courage" in the rejoicing hope that our Missionaries are now doing the same work in regions farther onward, that was done there by the endeared Williston and Bushnell, near thirty years ago.

REVIVAL IN CARLISLE.

Extract from a letter to Dr. Ely dated at

"Carlisle, Pa. Jan. 16th, 1827.

"The present is a season of great interest among us. The good Spirit of God is in the midst of us, doing his mighty and gracious work. For a month there has been considerable attention to the subject of religion, and about twenty have obtained, as we trust, 'a good hope through grace.' From twelve to twenty five have attended our anxious meetings. Four or five of the students in Dickinson College are numbered among the subjects of the work; but although a deep impression was made upon them generally, it was very evanescent."—*Philadelphian.*

Revivals in New Hampshire.—We have now before us, says the New Hampshire Repository, not less than 30 towns, within the limits of this State, in which more than usual attention is manifest to the great concerns of religion; and doubtless there are others, from which we have not received intelligence. Among them are mentioned, Dunbarton, Goffstown, Pembroke, Bedford, Nashua Village, Dunstable, Nottingham West, Hopkinton, Acworth, Alstead, Boscawen, Canterbury, Northfield, Gilmanton, Durham, Stratham, Hampton, Rye, Greenland, and Exeter.

Revival in Barre, Vt.—On the first Sabbath in January, seventy-one persons, including those of grey hairs down to children of eleven and twelve years, came forward and united with the church under the pastoral care of Rev Justin French. More than two hundred, we are informed, are rejoicing in hope, as the fruit of this revival, and the good work is still progressing. The work is not confined to one denomination. The Methodist Society shares largely in its fruits; and we are informed that in the Universalist society a spirit of inquiry exists, and the necessity and duty of prayer is more than usually felt and practised. It may gladden the hearts of the friends of Zion at a distance to learn that the commencement of a revival of religion is experienced in this Village; and as it may excite them to pray for the prosperity of Zion, we mention the fact that about twenty have expressed a hope of having recently passed from death unto life.

Montpelier Watchman.

Nottingham-West, N. H—Rev. William K. Talbot, in a letter to the Editor of the Farmer's Cabinet, of January 24th, states, that the work of divine grace, in that town assumes an interesting aspect Meetings are crowded; a general solemnity rests on the people; convictions are multiplying, and young converts coming forward to aid in the heavenly labor of calling the attention to the great concerns of the soul and eternity.

Woburn, Mass.—We learn that a very interesting and powerful work of grace, has lately commenced in this place in the society of Rev. Mr. Bennett. 150, it was estimated, were under powerful convictions of sin. How many are supposed to have been brought into the glorious liberty of the children of God, we have not learned.

Washington Geo.—Rev. Jesse Mercer writes from this place, that there is a great reformation: from eighty to one hundred, of different denominations, being supposed to have experienced religion within two or three months.—*Chr. Watch.*

From the Pittsburgh Recorder.

LONG PRAYERS.

We frequently hear persons, and sometimes clergymen, after praying in a religious meeting from twenty to thirty minutes, apologise for concluding so soon, by saying we are not heard for our much speaking. Such persons are requested to reflect on the impropriety and injurious tendency of circumlocution in prayer.

1. It consumes time; a part of which might be more profitably occupied by, perhaps, a more devotional brother.

2 It tends to lull the affections, induces habits of inattention, and wearies the patience of the hearers.

3. It is opposed to the instructions of our Saviour and the examples He has given us of effectual prayer. It is unnecessary to remark that the manner which He taught his disciples was brief and in opposition to the tedious and formal prayers of the Pharisees. We find that he practised the precept he taught, 'Father, if Thou be willing remove this cup from me: nevertheless, not my will, but thine be done.' Luke xxii. 42. 'Father, forgive them for they know not what they do.' Luke xxiii. 34. 'Father into thy hands I commend my spirit' verse 46.

The penitent thief prayed, 'Lord, remember me when Thou comest into thy kingdom.' Luke xxiii. 42. The humble publican prayed, 'God be merciful to me a sinner.' Luke xviii. 13. Bartimeus prayed, 'Jesus, thou Son of David, have mercy upon me.' Jairus prayed, 'My little daughter lieth at the point of death; I pray Thee come and lay thy hand on her, that she may be healed, and she shall live.' The father of the dumb child prayed, 'Have compassion on us and help us. Mark. ix. 22. 'Lord I believe, help Thou mine unbelief.' verse 24.

The leper prayed, 'Lord if Thou wilt Thou canst make me clean.' Mark i. 40.

Stephen prayed, 'Lord Jesus, receive my spirit' Acts vii. 59.

Paul prayed, 'What wilt thou have me to do?' Acts ix. 6. In all these we find the same laconic expressions of feeling hearts, and how unlike the labored disertations which we call prayers. In our Saviour's instructions allusion is made to the artless manner of hungry children asking for bread; are we not taught by this, brevity and earnestness? and if we pray in this manner shall we obtain the things for which we ask? Surely our heavenly Father is more ready to give the Holy Spirit to those who ask him, than earthly parents good things to their natural children

THE CHRISTIAN WARFARE.

It is a delusion which flatters our indolence and which is too often allowed to silence conscience, to suppose that characters eminently good and useful are so by nature and inclination, without very much trouble or self-denial; and that our own failings are so constitutional that we are more to be pitied than blamed for them. Never do we read in the Bible or elsewhere of any who have glided easily and softly to heaven, borne on the tide of their own amiable dispositions. The question for our consciences is, are we *fighting* or are we *yielding*.

Remember, they that *overcome*, and they only, shall inherit all things. There is no promise to the inactive, if we are not fighting, we shall never conquer; and remember, in the conflict, it is to *conquer* or *to die*.

DYING HOURS OF HOWARD.

"My immortal spirit I cast on the sovereign mercy of God, through Jesus Christ, who is the Lord my strength, and my song; and, I trust, has become my salvation. My desire is to be washed, cleansed, and justified, in the blood of Christ, and to dedicate myself to that Saviour who has bought us with a price." Firmly resting upon this foundation, he was well prepared to address his last earthly friend and attendant, Admiral Priestman, in these words: "Priestman, you style this a dull conversation, and endeavour to divert my mind from dwelling upon *death*; but I entertain very different sentiments. *Death has no terrors for me*: it is an event I always look to with cheerfulness, if not with pleasure, and be assured, the subject is more grateful to me than any other.

Anecdote of Lorenzo Dow.

In Hampton and Skenesborough, at the south end of Lake Champlain was some good done. Here (says he) was a woman who found fault with me for exhorting the wicked to pray: saying the prayers of the wicked were an abomination to the Lord. But I told her that was home made scripture; for there was no such expression in the Bible. After bringing undeniable proof that it was their duty, I besought her to pray. She replied, "I cannot get time." I then offered to buy the time; and for a dollar she promised she would spend one day as I should direct, if it were in a lawful way, provided she could get the day, (she not thinking I was in earnest;) I then turned to her mistress, who promised to give her a day—then throwing a dollar into her lap, I called God and about thirty persons present to witness the agreement. She besought me to take the dollar again, which I refused, saying, "if you go to hell it may follow and enhance your damnation." About ten days elapsed, when her conscience cried aloud. She took the day: read two chapters, and retired thrice to pray. Afterwards I heard that before night she felt deep distress on account of her soul, and before long she found the comforts of religion.

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COLONIZATION SOCIETY.

The attempt to form an Auxiliary to the American Colonization Society by the friends of that Society in Lexington and its vicinity, at a public meeting last week, did not succeed. A very large number of our citizens, and others, attended; and while all professed themselves to be in favor of Colonizing the free blacks of our country, such was the diversity of opinion as to the features of the Constitution of the Society conteplated to be organized in this town, that the meeting was adjourned without effecting the object. Notwithstanding *this* failure, we have no doubt that *a* Society will yet shortly be organized in this place. We were gratified to find there was no diversity of opinion as to the objects of the Society, but only as to the details of a plan for its operations.

For the Western Luminary.

BIBLE QUESTIONS.

Third Epistle of John.

Is not this a missionary epistle, designed to encourage the friends of missions, and to counteract the baleful influence of their opposers? If not, what is the subject, and what its use?

vs. 5—8. Were not the *brethren*, here spoken of, Evangelists, or what we now call *missionaries*?

Did they not *go forth* to preach the gospel to the heathen depending entirely on the churches for support?

Was it not for encouraging and supporting such men, that the Apostle commended Gaius, telling him that he would *do well* to persevere, if he did it *after a godly sort*?

Was it not the duty of supporting Missionaries which the Apostle enforced by this argument: *That we might be fellow-helpers to the truth!*

vs. 9. 10. Was not the epistle which the Apostle speaks of having written to the church, on the same subject?

Was not Diotrephes a bitter enemy of missions; and was not this the subject on which he was continually prating *with malicious words*?

Did not the Apostle consider his conduct, in this matter, as decisive evidence of his being a very proud and wicked man, and one that deserved severe censure?

Is it not probable that when the Apostle visited that church, he would, besides censuring Diotrephes, preach a very warm missionary sermon?

Is the cause of missions less important now, than it was in the days of the Apostles; and is it less sinful to oppose it?

Do not those men, of the present day, who are continually writing and preaching, and printing, and *prating* against missionary societies, bear a very striking resemblance to Diotrephes! and have they not reason to fear that one infinitely greater than the Apostle John when *he comes* will *remember their deeds*, and pass on them a most tremendous sentence?

When any one has, in this way, peculiarly distinguished himself, and rendered his character notorious, as an opposer of missionary, and other kindred societies; can it be uncharitable in the friends of missions, to form the same judgment of him that the Apostle formed of Diotrephes! and would there be any harm in calling him, the modern *Diotrephes*. The querist is,

ONE OF THE BRETHREN.

For the Western Luminary.

MR. EDITOR,

Though I do not consider myself capable of writing any thing which would be interesting to an enlightened public, or worthy of a place in your paper, yet I would like to contribute my mite by presenting one or two subjects, which I think would be worthy of the pen of some of your abler correspondents. I shall subjoin them in the form of questions and if you think proper, you may present them to the public.

1. Does not the general state of morals throughout the State of Kentucky, call for a combined, vigorous, counteracting effort, from the friends of Religion and morality; and would it not be well for the good citizens of every town, village and neighbourhood, to form themselves in moralizing associations for the purpose of suppressing *in some* degree, those scenes of flagrant immorality, which are so universally committed with impunity!

2. Could there not be an institution established some where within the state, under the form of an Orphan Asylum, by which, many hundreds of children might be raised up in habits of industry and morality, who must otherwise become nuisances to society!

If either, or both of these subjects, should be discussed through the medium of your paper, it would gratify your friend and well wisher.

KENTUCKIANUS.

EMIGRATION TO LIBERIA.

The Brig Doris will sail immediately for the African Colony, with from eighty to ninety passengers. Ten of these are from Baltimore, the rest from Virginia and North-Carolina. The Society of Friends in North-Carolina, have generously contributed eight hundred dollars towards this expedition, and about half the emigrants are of the free coloured people who have been under their special guardianship and protection. The whole number who now embark are represented as industrious and promising: and individuals among them are prepared to be eminently useful in Liberia. One has been long respected as a teacher of his own class in Baltimore, and it is expected will engage in the same employment in the Colony. Many others in Baltimore and elsewhere, are anxious to take their departure and we trust that our friends will co-operate with us, in obtaining the funds to fit out a much larger expedition early in the approaching summer, which according to the decided opinion of the Colonial Agent, will be found the best time for an arrival in Africa.—*African Repository.*

A SABBATH IN HAWAII.

The Rev Mr Bishop makes the following remarks:

"The Sabbath ever dawns on the Christian pilgrim with a peculiar welcome. When looking out towards the western shore, I saw a company of people about one hundred in number, winding around a hill, and descending to the place where we now are. I inquired who they were; the answer was, "They are those who love God, and are coming here to pray." Presently another company came up from the other quarter, and upon the signal being given for the people to assemble, the whole of this populous village came together, about 1000 persons. I preached in the open air, both morning and evening, with more than usual freedom, and to highly attentive audiences. After the morning service, the school, containing 100 pupils taught by a son of Kamakau, assembled, and repeated every answer in the catechism without any prompting. It is but five weeks since their teacher first came."

MORAL STATE OF THE INHABITANTS OF HAWAII.

The present state of the people, is the most favourable that can be conceived, for the reception of Christianity, and the arts of civilization. Their heathenish superstitions are nearly, or quite done away, and the true God is acknowledged by them, as their God. The desire of obtaining a knowledge of the character and attributes of Jehovah, is every where manifested. Wherever the subject of religion is introduced, either in public or private, the utmost attention is paid to what is said, and no disposition to cavil or contradict is manifested. There are now on this island upwards of eighty schools established, and in active operation, containing, at an average, 60 scholars in each school. More than 4,000 pupils in the course of the present year, we may suppose, will be qualified to read the New Testament with facility, in their own language. Wherever schools are established, the Sabbath is observed; all work is laid aside, together with every kind of diversion; the people assemble for prayer, wherever there is a teacher capable of leading in that exercise, and for hearing such remarks as the teacher, or some other person present, is capable of making. Drunkenness is also suppressed by law, and a heavy fine imposed upon the transgressor. In my whole tour of 350 miles, performed in four weeks, I saw but one man intoxicated; whereas, two years since it was a most common thing to see whole villages given up to intemperance.

THE INQUISITION IN 1820.

The following fact shows that the inquisitors of our own days do not fall below the standard of those who followed the fanatic Torquemada.—**** was present when the Inquisition was thrown open, in 1820, by the order of the Cortes of Madrid. Twenty-one prisoners were found in it, not one of whom knew the name of the city in which he was; some had been confined three years, some a longer period; not one of them knew perfectly, the nature of the crime of which he was accused. One of these prisoners had been condemned, and was to have suffered on the following day. His punishment was to be *death by the pendulum*. The method of thus destroying the victim, is as follows: The condemned is fastened in a groove, upon a table, on his back; suspended above him is a pendulum, the edge of which is sharp, and is so constructed as to become longer with every movement. The wretch sees this implement of destruction swinging to and fro above him, and every moment the keen edge approaching nearer and nearer: at length it cuts the skin of his nose, and gradually cuts on until life is extinct. It may be doubted if the holy office in its mercy ever invented a more humane and rapid method of exterminating heresy, or ensuring confiscation. This, let it be remembered, was a punishment of the secret tribunal, A. D. 1820!!!—*The History of the Inquisition of Spain, by D. J. A. Llorent, formerly Secretary to the Inquisition, &c.*

THE SUFFERING GREEKS.

Extracts of a letter from Rev. Jonas King, late missionary to Palestine to J. Evarts, Esq published in the New-York Commercial Advertiser.

"If the people in America could see unhappy Greece, sitting in the dust, in the midst of the ruins of her ancient grandeur, stretching out her hands, as it were, towards happy America,—could they hear her sighs,—could they behold the sorrows of her thousands and tens of thousands in captivity;—*I* am sure they would extend the helping hand."

"They possess genius and talents in a high degree—this, their bitterest enemies readily admit; and they are ready to receive the two grand means, and I might say, perhaps, the only means which can render a nation civilized, noble and happy—the light of science and the light of the gospel. The Greeks are every where ready to receive the sacred scriptures, and to establish schools for the instruction of their children. The Greeks seek after knowledge. Now, with their genius and talents, their desire for instruction, and their readiness to receive the word of God, what might not be expected from such a nation in twenty or thirty years, if they had their liberty! Where should the tree of science best thrive, if not in the soil which produced it! Where should the fine arts flourish more than in the land which gave them birth! Where should the religion of Jesus find a more welcome abode than in the hearts of those, who, with all their errors, are ready to die as martyrs for his name! For the Greek has only to say, "There is no God, but God, and Mohammed is the apostle of God," and he is free—he is pardoned—he has all the rights of a Mussulman. But rather than deny their God and Saviour, they welcome the poignard, that pierces to the heart, and bow under the scymetar which separates their

heads from their bodies Is there nothing noble in such a nation? Is there nothing that can excite the sympathy of the Christian, the compassion of the philanthropist? Can the scholar, can the painter, the sculptor, the poet, the orator, the law-giver, the advocate, the divine, all of whom must feel their obligations to Greece, stand and look on coolly, and see her butchered! A war, ferocious, horrible, exterminating, has been lighted up in Greece, and it has gone so far that she must now be butchered, or be free. A little band of men poorly furnished with arms, without money, without discipline, have for more than five years braved the fury of the storm of war, and they are determined still to resist. The courage of Leonidas, and the fortitude of the first martyrs, dwells in their breasts. "The children and the sucklings swoon in the streets," they cry to their mothers for food, which is not to be found. The beautiful and delicate woman seeks death, as a favor, from the compassionate hand of her husband, rather than be left to fall into the hands of a brutal Turk whose garments are stained with the blood of her kindred. What eye does not weep at the remembrance of Ipsara, and Scio, and Missolonghi! What heart is so adamantine as not to feel, at seeing thousands of beautiful damsels, with tears in their eyes, bidding farewell to their native land, wet with the blood of their fathers and brothers, going to drag out a wretched life in a Mussulman harem?

GREEKS.—Nearly $1,000 have already been subscribed in Newark, N. J. for the Greeks. When completed it is expected the amount will exceed $1,200. The citizens of Pittsburgh have remitted $1,500 to the Philadelphia Committee, with the prospect of about 200 more. This makes the fund in Philadelphia a little more than $4,300.

AID OF THE GREEKS.—"Old Jacob of 76" sends one dollar to the Greek Committee at New-York: and it is "the only money, with the exception of 37 1-2 cents, which he has been the owner of since the day that Lafayette the great champion of liberty passed through Newark, on his way to the South." He has no pension for his 5 years and two months services in the war of independence. He lives with a relative who is a poor day labourer, near the Newark mountains. He has got his dollar by trapping two dozen of quails; and "if he had trapped two *millions*, the poor sufferers in the cause of liberty should be welcome to them all."

PRINCETON THEOLOGICAL SEMINARY.—From a catalogue of this Institution just published, it appears that the whole number of students is 93 viz: First Class 28, Second Class 35, Third Class 30. Of the whole number 16 are from Union College, 16 from Jefferson College, Pa. 12 from Dickinson, 6 from Hamilton, 5 from Williams, 5 from Middlebury, 4 from Nassau Hall, 3 from Yale, 2 from Transylvania University, 1 from Washington College, Pa. 1 from the Western University, Pennsylvania, 1 from South-Carolina College, 1 from Amherst College, 1 from Bowdoin, and 18 are not graduates of any College.—Thirty-four are from Pennsylvania, 30 from New York, 4 from New-Jersey, 4 from Delaware, 4 from Kentucky, 4 from Connecticut, 3 from Maryland, 3 from Vermont, 2 from Virginia, 2 from South-Carolina, 1 from North Carolina, 1 from Massachusetts, and 1 from the District of Columbia.—*Professors.* Rev. Dr. Alexander, of Didactic and Polemic Theology; Rev. Dr. Miller, of Ecclesiastical History and Church Government; Rev. Charles Hodge, A. M. of Oriential and Biblical Literature; John W. Nevin, A. M. Assistant Teacher. *N. Y. Obs.*

NATIONAL LEGISLATURE.

NAVY OF THE UNITED STATES.—On Saturday last a bill passed the Senate, 28 to 18 for the gradual improvement of the Navy. It appropriates 500 000 dolls. per annum, for six years, for this purpose; authorises the President of the United States to procure ship timber for the construction of vessels of various classes and steam batteries; to take measures to preserve live oak in the United States; to construct dry docks; to make examinations to ascertain the practicability and expediency of a marine railway; to cause the United States' Navy Yard to be thoroughly examined; to establish a Naval Academy for the instruction of midshipmen and other naval officers, prescribing rules for its government, appointing Professors, and procuring the necessary books, implements, and apparatus.

ANNUAL APPROPRIATIONS.—In the House, the engrossed bill making appropriations for the support of Government for the year 1827, was read a third time, passed, and sent to the Senate for concurrence.

MILITARY APPROPRIATION BILL.—The Military Appropriation Bill has been under consideration in the House for several days An amendment was introduced by Mr. Cook, of Illinois, appropriating 170 000 dolls. for constructing the road from Canton to Zanesville, Ohio, and for continuing and completing the survey of the Cumberland road from Zanesville to Missouri, which was accepted. Also an amendment granting 129,375 dollars for the settlement of Georgia Militia claims for services in 1792–3.

COLONIZATION SOCIETY.—Resolutions of the General Assembly of Kentucky, approving the measures and designs of the American Colonization Society, and requesting the Representation of that State in Congress to use their best efforts to facilitate the removal of such free people of color as may desire to emigrate to the Colony in Africa, were presented, and referred to the Committee who have the same general subject now under consideration.

OHIO TURNPIKE.—In the Senate, on Saturday last, a bill was ordered to be engrossed, granting to the Columbus and Sandusky Turnpike Company, one alternate section of land on each side of said Turnpike, through an extent of 40 miles, in which it was to intersect United States land.

IMPORTED WOOLLENS.—On Monday the Senate were principally occupied in discussing the bill from the House, for laying additional duties on imported Woollens. No decision was made, and the result is thought to be very doubtful.

UNITED STATES AND GEORGIA.—Says the National Intelligencer, "The Committee of the House of Representatives upon the Message of the President concerning the affairs of Georgia and the United States, having leave to sit during the sittings of the House, is daily and steadily engaged in the consideration of that subject." *N. Y. Obs.*

A BIT OF ADVICE.

It has been ascertained, with a considerable degree of accuracy, that there is annually consumed in this State, (New Hampshire,) 100,000 gallons of ardent spirits, wines, &c. distilled among us, and imported from the West Indies and England.

The cost of this poisonous liquor cannot be calculated at least less than 2 dolls. per gallon; taking all sorts, from old Madeira, or Cognac, to potato whiskey; and as a great portion of it is drank by the gill, with the profits of the dram-shop; and in a variety of compound forms, such as punch, toddy, flip, sling, bitters, &c. &c. At this rate, it costs the state annually ☞2,000,000 dolls. An enormous sum—ninety-nine hundredths of which is unnecessary.

Say not a word then, about taxes, salaries, lawyers, courts, or women's extravagance. Your government, your courts, your clergymen, your schools, your lawyers, and your poor, do not cost one third so much as one paltry article, which does you little or no good, but is more destructive of your lives than famine or the sword.

I will now tell you how to pay your taxes, without feeling them

1st. Fee no lawyers.

You say lawyers have too high fees. I say they have not. They cost me not one farthing Do as I always have done, and lawyers' fees will be no trouble at all. If I want a new coat, or my wife wants a new gown, we have agreed to wear the old ones until we have got cash of produce to pay for them. When we buy, we pay in hand—we get things cheaper than our neighbours—merchants never dun us—and we have no lawyers' fees to pay.

2dly. I allow my family but two gallons of rum a year. This is enough for any family, and too much for most of them. I drink cider and beer of my own manufacture; and my wife makes excellent beer, I assure you. I advise you all to do the same. I am astonished at you, good folks. Not a mechanic or a labourer goes to work for a merchant, but he carries home a bottle of rum. Not a load of wood comes to town, but a gallon bottle is tied to the cart stake, to be filled with rum. Scarcely a woman comes to town with tow cloth, but she has a wooden gallon bottle in one side of her saddle bags, to be filled with rum. A stranger would think you to be a nation of Indians, by your thirst for the paltry liquor.

3dly. Never buy any useless clothing Keep a good suit for Sundays, and other public days, but let your common wearing apparel be good substantial clothes, and linen of your own manufacture. Let your wives and daughters lay aside their plumes. Feathers and fripperies suit the Cherokees; but they little become the fair daughters of America.

My countrymen, I am not trifling with you; I am serious. You feel the facts I state; you know you are poor, and ought to know, the fault is all your own. Are you not satisfied with the food and drink which this country affords! The beef, the pork, the wheat, the corn, the butter, the cheese, the cider, the beer, those luxuries which are heaped in profusion upon our tables! If not, you must expect to be poor. In vain do you wish for mines of gold and silver. A mine would be the greatest curse that could befal this country. There is gold enough in the world, and if you have not enough of it it is because you consume all you earn, in useless food and drink. In vain do you wish to increase the quantity of cash by a mint, or by paper emissions. Should it rain millions of joes into your chimneys, on your present system of expenses, you would still have no money It would leave the country in streams. Trifle not with serious subjects, nor spend your breath in empty wishes.—Reform—economize. This is the whole complaint, raise mobs, spend life in railing at Congress and your rulers; but, unless you import less than you export, unless you spend less than you earn, you will eternally be poor.—*New Hampshire Journal.*

A GOOD BEGINNING.—The Journeymen Printers in Charleston, S. C. have held a meeting, to devise measures to save themselves from working on the Sabbath. They resolved to seek the aid of ministers of the gospel and of merchants; and to apply for release to the publishers of daily morning papers, in whose employ this temptation is laid before them. They also resolved, to recommend the object to journeymen printers throughout the country. It certainly is not *necessary* that merchants should have the very latest news early on Monday morning; and whatever labour is unnecessary on the Sabbath, is sinful. We wish this great and growing evil might receive an effectual check.

LONG PRAYERS.—Whitefield was one evening at a gentleman's house, and at the hour of family worship the gentleman prayed. He was immoderately long; and when at length concluded, Whitefield said to him, "Sir, you prayed me into a good frame, and you prayed me out of it again."

SLANDER.—Vice hath not a more abject slave; society produces not a more odious vermin; nor can the devil receive a guest more worthy of him, nor possibly more welcome to him, than a slanderer.

MARRIED,

On Thursday evening last, by the Rev. John McFarland, Mr WILLIAM C. POSEY, to Miss SARAH RANNELS, of the vicinity of Paris, daughter of the late Rev. Samuel Rannels.

From the New York Observer.

SYSTEMATIC CHARITY.

I wish through your paper to address Presbyterian ministers on a subject (to me) of more than ordinary interest. It has been often noticed, that if every professor of religion throughout our churches, were to contribute *twenty five cents* yearly, it would create an annual fund for benevolent purposes, of 30 or $40,000. Such a contribution, however, has been but partially requested by our General Assembly, and still less generally complied with by the congregations represented in that body.

Nevertheless, I deem it altogether practicable to obtain such a contribution; and that the plan might be accomplished with ease, if it were undertaken and pursued in a proper manner. And thus might the resources of the American Education Society, be increased from year to year, by the addition of 30 or 40 scholar-ships. I say the American Education Society, because this is an institution which is exciting general interest, and is not likely to be opposed by the local prejudices or feelings of any particular section of country.

The manner in which the desirable object can best be effected, is by personal solicitation. And this must be,

1. General and direct. That is, steps should be taken by our judiciaries, to induce every minister, and every elder in congregations having no pastor, to make the application in person

2. It should be accompanied by a plain, faithful, and affectionate appeal; reminding professors of the ease with which any one who really loves Christ and His cause, may contribute so small a sum as 25 cents per annum; and of the truth, that the Redeemer has said, if we do not love Him and His cause beyond land and life, we have no portion in Him.

Let this be done, and I should have no doubt of succeeding, and *exceeding* the original plan: for I believe that where there would be one member too poor, or one pretender to religion too avaricious to contribute his twenty-five cents, there would be many who would rejoice to be permitted to give ten times that amount. I am well acquainted with the state of things in the bounds of the Synod of Tennessee; and I am confident that one man of ordinary talents could take his horse and in a few months or weeks organize every congregation into an Auxiliary Education Society on the above plan,—merely by stating to them the truth of the necessities of the destitute, and other facts connected with the subject.

I know that ministers are sometimes fastidiously and criminally reluctant to speak to their congregations on the subject of GIVING, for fear of the censure of opposers; and on this account and in this way I do apprehend some difficulties in some places. But those difficulties would vanish, I should think, if the question were brought home to such an one by his superior Judiciary, "Do you intend to plead it as an excuse at the Bar of your Judge, for not telling your people their duty, that you feared ill natured remarks, and uncharitable constructions?"

For, no faithful minister of Jesus Christ, who understands his Bible, could be expected to urge as an excuse, "My people have been building a church, or have lately given so much to this or that object, that I hate to oppress them." There is no one who understands the revealed will of his Master and just dealing with men, who does not know that those who give most, are most able to give; and that we could scarcely do a greater favor to any one, either in a temporal or spiritual view, than to persuade him to give largely.

A PRESBYTERIAN.

ON ANSWERS TO PRAYER.

In answer to the inquiry, "in what way is prayer answered," it may be sufficient to say, that God bestows the very blessing asked, or something, which, in the view of the suppliant, is a full equivalent. —The promise is, "*He will fulfill* the desires of them that fear him." —But every acceptable prayer is offered with an ultimate reference to the divine will. The heart of the petitioner resigns itself to God's good pleasure.

I have heard the voice of prayer rising from the closet of a broken hearted penitent. It was interrupted often by groanings which could not be uttered. "O Lord, lift thou upon my soul the light of they countenance. My soul is cast down within me; my heart faileth. Restore unto me the joy of thy salvation." I heard that voice in the morning, it was reiterated at noonday, and in the evening. Day after day I heard it, and every time more deep, more solemn, more fervent. From the same closet I heard another voice—even the voice of thanksgivinging for the abundance of the mercy that could pour light and joy into a soul so unworthy, and so sinful.

I have seen a widowed mother weeping and kneeling by the death bed of her only son. I have heard her plead that he might be spared, to be the support of her declining years, for the sake of Jesus to whose cause she had dedicated him. But that petition was not answered. A few days afterwards I closed his eyes in death, and then she kneeled down by his bed side, and in the unruffled accents of resignation, said, "The Lord gave, and the Lord hath taken away, blessed be the name of the Lord."

"IN THE MORNING SOW THY SEED."

From a Young Physician in New-York.

Some time ago, I gave some Tracts to Jenny B——, a pious colored woman of this city, who could not read, requesting her to distribute them among such of her friends as she thought might be benefitted by them. A woman from Albany lately made her a visit, during which she said, that she had been asked by her son, a wild and thoughtless boy about fifteen years of age, "to get for him a jacket and some pretty books." Jenny immediately thought of the Tracts, and handed her two to take to her son. One of these Tracts has led to the hopeful conversion of this boy who is now anxious to point his former companions to the truths contained in his Tract, of which he hopes that he has felt the saving efficacy. An external reformation also appears to have taken place among the other members of the family.

This is a peculiarly interesting fact, as it shows that there are none so poor and ignorant, that they may not do something for the extension of the Redeemer's kingdom. The Tract which led to this interesting result, was given to her friend by a woman who was very poor, and so ignorant that she could not read.—Let not the poor, then, "stand all the day idle," while they have it in their power to distribute Tracts, since they may here join with the rich in sending the Gospel to every creature. And I would suggest to Christians who are in the habit of distributing Tracts, whether they might not enlarge the sphere of their usefulness, by placing small parcels of Tracts in the hands of the pious poor, for distribution among their neighbours and acquaintances.

Am. Tract Mag.

TRACT ON "THE END OF TIME."

From the Secretary of the Washington, Miss Fem Aux.

The following circumstance occured in the city of New-York, under the immediate observation of the writer. A lady, who shared in all the enjoyments which wealth and fashionable life can afford, but who neglected the "one thing needful," and seldom or never attended a place of worship, had a pious servant. This poor girl commiserated the condition of her mistress, though surrounded with elegance and splendour, and one evening deposited on her dressing-table the Tract entitled, "*The end of Time.*" The lover of pleasure retired to array herself for the Theatre—the Tract arrested her attention—she read, & conviction visited her heart. She immediately renounced the gay world, and now consecrates her wealth, talents and influence, to the cause of God. She has for several years devoted regular portions of her time to visiting the families of her district and distributing Tracts, and has often been heard to declare, that one day, thus spent, is productive of more true enjoyment, than a whole life of fashionable pleasure.—*Ib.*

In addition to the above facts, we are informed of an aged gentleman in Virginia, who has recently indulged a hope, and been received as a member of the Baptist church, who ascribes his conversion to the instrumentality of the excellent Tract, *To the Aged*, (No. 48.)—"A few weeks since," says the Western Recorder, "a pious individual distributed a parcel of Tracts in a neighbourhood where the people were in the habitual neglect of public worship on the Lord's day; and now that brother reports, that he has reason to believe that God has made these Tracts the means of leading *four souls to Christ*. What Christian will deny himself the luxury of distributing these preachers of righteousness?" A few days since, we were informed by the Treasurer of an active Female Auxiliary Tract Society, that her attention was first called to the subject of religion by reading the *Conversion of Mrs. Eleanor Emerson*, (No. 133.) —Nor is it long since conversing, in a little circle of friends, with a lady of distinguished benevolence, and dwelling on the motives to activity in circulating these publications, she said, with flowing tears of gratitude, *I never can be thankful enough that I have seen a Tract.* If I was ever brought into the fold of Christ, it was a passage in the *Boatswain's Mate* that first arrested my attention, and was blessed to my conversion."—*Ib.*

THE TRACT "ON FAMILY WORSHIP," (No. 12.)

READ BY A JUDGE.

Rev. Mr. ——, of ——, in Vermont, sent, by means of a child, the Tract entitled, *On Family Worship*, into the house of a Judge, his neighbor, who was a very moral man, and has long seemed to be "not far from the kingdom of heaven," and whose family are all professedly pious. He read the Tract; and, soon after said to his minister,

"*That little Tract 'On Family Worship' has stripped me of every excuse I had for neglecting to pray in my family.—I am guilty!*" The good minister remarked to me, that he was expecting to hear further effects from this, and that when a Tract was found to influence such a mind, it afforded new proof how invaluable they are, and how well they are adapted to the benefit of all.—*Ib.*

From the Philadelphian.

THE STAR OF BETHLEHEM

I was once sent for to converse with a young lady under serious impressions. When I entered the house, the aspect of each individual in the family plainly demonstrated that subjects of unutterable moment had full possession of their minds. With the smile of hospitality there was mingled an air of tender seriousness, which intimated of things superior to the trifles of time But there was one—a lovely daughter, whose appearance differed from that of the other members of the family. All were kind, all gave me a welcome, all were respectful and solemn, but Esther was anxious — When the general subject of religion was introduced, she rose from her chair, walked to the window, and seemed to look out; but that she saw any thing I could easily venture to deny, for she was struggling to suppress the strong emotions of her soul. "As I was standing here," said she, "a few evenings since, and looking at the sky, my eye was caught by the superior brightness of the evening star. I gazed upon it, and I thought of the Star of Bethlehem, which led the "wise men of the East" to the New born Saviour. I thought that I had never made an offering to that Saviour I felt that he was not *mine*, and I was wretched. The heavens lost their lustre, and ever, ray of the evening star as it glided to the earth, seemed to condemn me. Each soft twinkle, as it fell upon my eye, witnessed against me. I have thought of nothing since but my ingratitude to the Saviour who died for me—"*What shall I do to be saved?*" The question was asked in a tone that proved it came from the heart. In such circumstances, advice was easy.—"Come now to the Saviour," said I, "and he will not reject you. The babe of Bethlehem is exalted above the heavens—a Prince and a Saviour to give repentance and the remission of sins. The hosts of heaven speak his praise Come Esther and join their Hallelujahs." The words seemed to comfort her. A little sparkle of hope lighted up the sadness of her countenance. But she did not dare—such a sinner as she was—then to repose herself on a transient thrill of happy feeling. I left her in the guardianship of Him, who humbleth himself to pity the broken hearted, and to relieve the distressed. To God I commended her in prayer. In a few days afterwards she was found rejoicing with a tremulous hope in Jesus Christ; may she shine forever in the kingdom of her Father This is not a fancy piece, but a fact. It reminds me of the well known hymn:

When marshall'd on the nightly plain,
The glittering host bestud the sky,
One star alone of all the train.
Can fix the sinner's wandering eye, &c.

J. N. D.

A DAY OF JUDGMENT NECESSARY.

The following extract from a letter of a correspondent of the New. York Christian Advocate, appears in the last number of that paper. "I tremble" said Mr. Jefferson, speaking on the subject of slavery, "when I know that God is *just*.—*Phila.*

A few weeks since, there was a sale of the effects of the late Dr. M**** H****. Among other things were several slaves. One of them a man named William, was a member of the Methodist Episcopal Church at the *******, on this circuit. As far as I can ascertain, he was a very pious, humble Christian, and useful among the people of his own colour, by holding meetings and occasionally exhorting them. Among those present at this sale was a Mr. W****, from a neighbouring city, a man who, I am told, does nothing for a livelihood but go about to purchase negroes, and employ others to do so To this detestable person was poor William knocked off for about $275 When the man was going to quit the place, he ordered William to stretch out his hands in order to be tied. He rather shrunk from this, as every *honest* man would do: however, with much piety and resignation he submitted. Then it was that his coloured friends began to weep bitterly. William turned his attention to them, and with a becoming dignity and Christian fortitude, which melted the hearts of all present, but the hard and seared one of his purchaser, said "Don't cry for me; God is every where."—This so affected those around, that a Mr. S**** offered Mr. W**** $400 for the man. But he refused it and poor William was driven off Where he now is I know not; but I think it more than probable, that he is far, very far from his native place, as I am informed that the same man, a short time after, put four or seven waggon loads of slaves on board a vessel which has already sailed from B*****e. Poor William! my heart feels for you, more particularly, when I think that you may fall into the hands of some hard tyrannical master; but fear not, your "God is every where;" and you shall feel the truth of that promise given to the disciples of Jesus, "*Lo, I am with you always, even to the end of the world.*"

RECENT PUBLICATIONS OF THE AMERICAN TRACT SOCIETY.

The following Tracts have been placed in the hands of the stereotype founder, since issuing the Tract Magazine for December.

No 189 *A Word in the ear of the Professed Christian.* This is a short and pungent appeal, designed to rouse the lukewarm professor of religion from his slumbers, to seek the salvation of his own soul, and the souls of others.—pp. 4.

No. 190. *Death of Hume and Finley Compared.*—This was originally published in the Christian's Magazine, and was written by the Rev. Dr. Mason. It is based on the account of the death of Hume, by Dr Adam Smith, and on account of the death of Dr. Finley, formerly President of the College of New-Jersey. It is ably written, and forcibly contrasts the conduct of these two men in their last hours;—the one, the Prince of Infidelity, "diverting himself with reading books of amusement, with *trifling small talk* with his infidel associates, with a game of whist and the nauseous gabble for which the card table is renowned, with chattering nonsense about Charon and his boat!"—the other a meek and humble Christian, taking a joyful leave of his wife, kindred, and friends, and committing them all to the "promises of God." Filled with hopes of immortality, he declared a Christian's death the best part of his existence. "I exult," said he, "I triumph! Lord Jesus, into thy hands I commend my spirit. I do it with *confidence* I do it with *full assurance.*" The contrast is sustained throughout the Tract with great ability, and in a manner calculated to carry conviction to the mind of every reader. —pp. 12.

No. 191. *A Warning to Sabbath Breakers.*—This is an affecting narrative of the death of a young lady, who, at the importunity of her brother, left her father's house, contrary to his will, to sail on the Sabbath; accompanied with suitable reflections.—pp. 4

No. 192. *The Prisoner's Companion By J. Standford, A. M Public Chaplain to the Humane and Criminal Institutions in the City of New-York.* The Rev. author, who, for a long course of years, has been laboring for the spiritual benefit of prisoners, has made nine divisions in this Tract designed for their good, each of which is distinctly treated: viz The Causes of Confinement· Entering into Prison.—The Penitent. The Thoughtless Prisoner The Duties of Prisoners. The Advantages of Labor under Confinement. The Prison Hospital. Prison Mercies. Liberation.—pp 23.—*Am. Tract Magazine.*

Accounts from Ireland state, that numerous conversions to Protestantism have recently taken place It is said that in the county of Cavan, 65 individuals renounced Popery in the space of six weeks.

TAXING BACHELORS.

A proposition has been introduced into the Legislature of New-York, by Gen. *M'Clure*, to repeal the tax on Dogs, and impose the same on Bachelors over thirty years of age. A large meeting of the "ancient and honorable fraternity" was held in New York, on Friday evening last, to protest against this flagrant invasion of their rights and privileges A long preamble and a number of resolutions were passed, a committee appointed to prepare a memorial to the legislature, and also a committee of vigilance, consisting of thirteen members, to watch over the interests of Bachelors generally. Major Noah, the facetious editor of the Enquirer, was named on the first of these committees, but in his paper of Monday morning he declines serving, and announces his intention to marry He concludes his declaration as follows:

Paterson Intel.

"I had a mind to advertise for a wife, as it would cost nothing; but, though I could describe the lady tolerably well, the difficulty would be to describe myself. However, I hereby renounce all allegiance, adhesion, attachment, propinquity and love to a bachelor's life; and am resolved, before Gen. M'Clure's bill goes into effect, to defeat the provisions of the law, by swearing to "love, honor and obey," though I believe that obligation is generally taken by the wife: but no matter, I pay no bachelor's tax, if I can avoid it. As to sending a strait waistcoat and a dog collar to Gen. M'Clure, we admonish caution; he is a fiery fellow, as the old women in Newark can testify."*

*M'Clure is the General that burnt Newark, in Upper Canada, in the late war.

POETRY.

For the Western Luminary.

THE WISH.*

Ye sweet morning breezes, ye dew-drinking flowers.
Ye fair crystal fountains, ye meadows and groves—
Ye green grassy hillocks, ye vallies and bowers!
Where my heart, in fond fancy, still constantly roves:

O may I still hope, as the gift of kind heaven,
Once more in your shades of content to recline;
From my dear native home never more to be driven—
O the bliss of retirement! when shall it be mine?

Still dear to my heart are the scenes of my childhood,
And fain would I drink of those pleasures again—
Would wander unknown by the stream of the wild wood—
How blest in the bosom of peace to remain!

There my life's flowing years would I silently number,
Till age on my head shed his mantle of snows;
Then, softly reclining in death's peaceful slumber,
Underneath the lone turf of the valley repose.

*"*Vatum*"—The inscription of a short latin ode of Mr. Cowper which his readers will doubtless recollect is almost the only piece in that language which he has left without a translation; or what is more probable, his Latin odes are, for the most part, themselves translations, with his own English originals by their side. In the verses here given, the true sentiment and spirit of the original ode have, it is believed, been faithfully retained; a literal translation has not been attempted.

LITTLE CHARLES.

Well, Charles is highly pleased to day,
I gave him leave to go and play
Upon the green, with bat and ball;
And when he heard his playmates call,
Away he sprung across the plain,
To join the little merry train.
But here he comes—why, what means this!
I wonder what has gone amiss,—
Why, Charles, how came you back so soon?
I gave you leave to stay till noon.
"I know it, sir, and I intended
To play till every game was ended;
But, to say truth, I could not bear
To hear them little fellows swear—
They cast such frightful, horrid oaths,
From their abominable mouths,
And cursed so bold and fearlessly,
That the cold chills ran over me—
For I was seized with awful dread
That some of them would drop down dead—
And so I turned and came away,
For, Pa, I was *afraid* to stay!"

Good boys never will stay among those who curse and swear, but will run away from them as fast as they can. God is very angry with those who take his name in vain.

MEMOIR
OF THE LIFE OF
MISS CAROLINE E. SMELT.

[*Continued*]

She did not forget poor sinners while the smiles of heaven were upon her face and the love of God was shed a broad in her heart. No: she engaged in audible prayer for all who were present, particularly for her beloved father, who was first mentioned—then her absent sister cousin Cornelia Walker—then she affectionately remembered her mother—then her kind physicians, two of whom were present—then her dear relatives—then the poor servants attached to her father's household. She also interceded for all the friends who had ever loved or been kind to her, as also for her enemies, if she had any (she knew of none)—then for the whole family of mankind, but more especially for the inhabitants of her native city; and concluded, being much exhausted, with a fervent address for the advancement of the Redeemer's kingdom.

Shortly afterwards she took a cordial mixture which revived her strength for the moment, and was desired to speak no more that night. She replied, with a smile, "That is impossible; for my tongue is loosed and my heart is full; and I must speak my Redeemer's praises."

Her father and the other attending physicians, having recovered a little from the unusual state of mind excited by the scene which they had just witnessed, retired to another room, in order to hold a consultation on her case. It is said they all agreed that they had never felt such a pulse before, and thought that, without a speedy change, her case would be decided before morning. It was then between eight and nine o'clock at night. Her father declared that in the whole course of his practice he had never witnessed so sudden a change: for when he left his daughter, in order to visit the sick lady, he considered her symptoms more favourable than they had been, and by no means alarming—indeed he had never thought of danger until his return, when he was alarmed to find her pulse as quick as lightning, with a dry and very hot skin. He was sensibly shocked; insomuch that from that night his mind became so much disturbed as to unfit him for the exercise of his judgment in her case. Within two days afterwards he was laid on a sick bed, from which he did not rise, except to make short visits to his beloved daughter, for several weeks.

While the physicians had withdrawn to another apartment for consultation, Mrs. Smelt remained with her daughter, accompanied only by a kind female friend, and two or three faithful servants. Caroline then desired to embrace her mother, and said, "O my blessed mother, how true was that promise, *The Lord will render double unto thee.* How much you feel endeared to me! I have long since thought that no daughter ever loved a mother more than I loved you, but that was a *selfish* love. I now love you because Jesus loves you." Then, in a kind of ecstacy, she exclaimed, "Yes! Jesus loves my blessed mother, and will comfort her; for Oh! he loves me, and will enable her to give me up." She then addressed the servants in the most affectionate manner, a description or record of which cannot be attempted here.

The physicians returned to the sick bed, intending to commence a change in the treatment of her case. To their great surprise they found a most astonishing alteration in her pulse: it had become regular, and less frequent, with a fine soft skin. This change had been more sudden than the former, and they were animated with fresh hopes. They resolved not to leave her that night, but to watch every turn or change which might ensue in her disease. They did so; and never did friends display more tender solicitude than they all did, not only through this night, but throughout the whole period of her illness. She was never left, day or night, without the attendance of one, two, or more of her medical friends. They remained with her, and evinced the affectionate concern of near relations; for which they had in return the prayers of their pious patient, and will ever be entitled to the gratitude and warmest affection of her bereaved parents. But to return to her case.

She was perfectly calm, but so disposed for exhortation, that her medical friends were compelled to tell her that she would do herself a material injury if she did not invite sleep. She reasoned the matter with them, and told them that in all things she would be submissive to their judgment except in that one particular; observing that she had but little time in which to work; and that she must try to advance the Redeemer's cause while she was blessed with the powers of speech. She exhorted them individually, and then prayed for them collectively. They were sensibly affected, and wept freely. She continued to speak words of comfort to all around her, particularly to her father and mother, until it was near morning; when she fell into a sweet sleep for about two hours. She awoke much refreshed, but with considerable fever. It was the third day of September, and the sixth of her illness. It was thought an important crisis, and that she must be kept very quiet during that day; but she entreated that some of her friends might be allowed to visit her. Indeed she desired to send for several, with whom she said she must converse: she was accordingly indulged in this desire.

Through that and five succeeding days she was almost exclusively engaged in prayer and praises to God, and admonitions to the many friends who called to see her.

As yet, she had given no particular description of the manifestation which she had received; but it was evident to all her pious friends who saw her, that the Lord was with her; and this greatly comforted them.

It was remarked by all who visited her, that they never saw a countenance expressive of so much heavenly serenity, and such celestial beauty, as appeared in hers during this and the succeeding part of her sickness. Her face frequently reminded some of her pious friends of what was said of the Patriarch Moses when he came down from converse with his Maker on the mount, for it indeed appeared to shine with a sacred radiance, which suffered no change throughout her whole confinement. (*To be continued.*)

THE RELIGIOUS NEWSPAPER, WELCOME.

"Come on (says a subscriber to the N. Y. Christian Advocate, in its last number,) thou welcome messenger, thy cause is good, and thou shalt find me ever, *while I live*, ready to hear thy heavenly tidings." In fancy, he beholds a hundred letters travelling swift to give another number life. He says,

"I look on, and see some souls now passing through the gate of conversion; others dying in the arms of Christ; here a missionary is erecting the standard of the cross; there another frustrates the devil with a Sabbath school; yonder sails a vessel waiting a missionary—telling sailors, as he goes, of a judgment to come; in another place an honest tract has arrested a drunkard in a fortunate moment; hard by stands a swearer trembling before a little tract, telling him that for every idle word he shall give account to God. I look on, and see a world in labour; new things are coming to the birth. I glance beyond, and—behold! angels are contending as Christian Advocates. One thought ventures on, borne by the word of God, and returns, telling me it is finished! victory! the Lord God omnipotent reigneth!!! Amen."

Philadelphian.

REFORMED BAPTISTS.

Thirteen Baptist Churches in North Carolina have declared "non-fellowship" with all churches, societies, and individuals who are in any way favorable to Bible, Tract and Missionary Societies, and Theological Schools. Their declaration is published in a late number of the Columbian (S. C.) Telescope, and is just such a production as we should anticipate from the opposers of those various evangelical efforts for which this age is signalized. The maxim of the party evidently is, *Charity should begin at home*, and it is very well understood that the votaries of this proverb are seldom the most charitable either at home or abroad.—*Col. Star.*

IMPORTANT TO THE FRIENDS OF MISSIONS.—We have seen letters from France, which afford reason to believe that a number of Catholic priests have been sent out from that country, either by the Propaganda at Rome, or the Head of Ecclesiastical Affairs in France, as missionaries to the Sandwich or Society Islands or both. We are not at liberty to make a full statement of the particulars which have come to our knowledge but the above is the substance. Should the information prove correct, more will be given in due time." *N. Y. Obs.*

BIBLE SOCIETY.

THE Annual Meeting of the Kentucky Bible Society, auxiliary to the American Bible Society, will be held in the first Baptist Church at 10 o'clock on Monday morning, APRIL 2d. A Sermon will be delivered the Sabbath evening preceding by the Revd. Mr. BURCH on the beneficial effects the Society has already produced. The Officers and Members of the Society are requested to be punctual in their attendance. The citizens generally are invited.

By order of the President.
March 9, 1827.